THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men" (ROMANS 12: 16-18).

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RELIGION MAN'S GREAT CONCERN.

THE regrettable consequences of this fearful calamity, war, are the rending of family ties, and the injection of bitterness into the hearts of men contrary to the teachings of Christ. It causes the destruction of men whom God designed to till the earth and enjoy its blessings, drenching it with their blood. Were it possible to satisfy the demands of war with the lives of wastrels, or those to whom death might, perhaps, come as a boon, because of their condition mentally and physically, war would lose much of its disastrous evil consequences; but the victims of the ferocious demon is the man in the glow of youth or the vigor of maturity, full of physical and intellectual strength, at a time when he is most useful to his family and friends and society in general—when life is most enjoyable and profitable, and may be best improved. While these are the immediate victims of war, how much misery is produced by its rebound? A soldier falls on the field of battle, but he falls not alone. If a father, his death makes his children orphans and his wife a widow. If unmarried, it bereaves his parents of a son, and often of their sole support. To these accumulating miseries must be added those which are produced by what may be called the secondary effects of war. The desolating extent of these effects are deeply and darkly depicted on the pages of the world's history.

During this great crisis in the world's history, thousands upon thousands of human beings in all states of moral, intellectual and and spiritual conditions, will "pass through the valley of the shadow of death" into the great beyond. What of their religious

condition? Has it been their greatest concern? Has the care of the soul been precious above all worldly gain? The importance of these questions should cause all men to halt and review their lives, as well as to consider their duty in view of their obligations to God. If men could be induced to take up the cross of Christ and defend His cause, and contend for His principles, with the same enthusiasm and energy that they manifest in responding to the call to arms, people of the world would be at peace, and their swords would be beaten into plowshares, and their spears into pruninghooks: nation would no more lift up sword against nation, neither would they learn war any more (Isa. 2: 4).

The essence of true religion is most beautifully set forth by the Apostle Paul in what appears to me to be the most eloquent and important passages he ever penned, as found in his epistle to the Corinthians. In it we are told that the most splendid and useful of those miraculous powers with which the Corinthian church seemed to be richly endowed, and which they ostentatiously displayed, were far inferior in value to sanctifying grace, and even when united with the deepest knowledge of divine mysteries, the most self-denying liberality and vehement zeal, they were nothing without "charity," and did not prove the possessor to be a real Christian. Then in language most beautiful he describes charity as a jeweller would define gold by its distinguishing properties, which are the same in a grain as in a ton; but the more a man possesses, and the less alloy is found in the mass, the richer he is. And having shown that charity would never fail, whereas knowledge—the knowledge of the world in which men so often desire to excel—shall be absorbed in the light of eternity, and vanish like the misty scenes of twilight before the risen sun, he concludes the thirteenth chapter with, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

No doubt the Apostle Paul meant to sum up, in these three cardinal graces, the grand essentials of true Christianity to which all other holy affections and dispositions may be referred. As the word charity is now used by the world for one peculiar expression of love, let us substitute the word love in the place of charity. Love, apart from religion, and as a merely natural affection, is excellent in itself, and a source of great advantage to the world; but the love of God as a Christian principle, is truly noble, and assimilates its possessor to God and His angels. Love to God is particularly expressed in fervent affection to the Lord Jesus, for we are under great obligations to Him, rendering the exercise of love to Him reasonable and delightful; yet it is not merely gratitude, it is a rational choice of the Lord as our portion and salvation, an admiring love of every display of His perfections and a disposition to delight in doing His will, and to promote the manifestations of His glory among men. It should be the moving power in all spiritual worship and obedience, as well as the principal duty

required from us. We can best show our love to God by keeping His commandments. Under every dispensation of divine providence, and in all possible circumstances, on earth or in heaven, this must be the essence of true religion.

Brotherly love must ever be characteristic of the Church of Christ. Without it our religious professions are empty and void. Is it an effective principle in the so-called Christian churches, their ministers or members? Is it found in the Christianity of the world to-day? Conditions as we find them force us to the regrettable conclusion that it is most conspicuous by its absence, to the serious detriment of all concerned. It must be sincere, not lip avowal—not religious cant, but the warm effusion of the heart: it must be love in deed and in truth, such love as is so beautifully illustrated by our Savior in His parable of the good Samaritan, which is worthy of our serious consideration, and, if made active in the lives of men, would prevent much misery. Those who love the Lord should labor to keep unity of the spirit in the bond of peace, to preserve harmony among all that love the Savior in sincerity; to cast the mantle of charity over their infirmities, and to show a disposition to cultivate peace with them and do them good. "Beloved, if God so loved us, we ought also to love one another." Love is greater than faith and hope because it constitutes the end for which they are appointed and rendered effective. The end of the commandment or message of the gospel is love out of a pure heart and of a good conscience, one of faith unfeigned (I. Tim. 1: 5). God in His love hath granted us salvation through the atonement of His beloved Son, which can only be perceived and applied by faith, and the completion of it is the object of hope; but love is the disposition, health and felicity to which man must be restored, in connection with forgiveness of sin and reconciliation to God. It is the prize itself of which faith and hope must gradually put us in possession. In proportion as we love God will His Spirit dwell with us, and we shall anticipate heaven, and possess the blessings of God, for God is love. Love will endure for ever; but faith and hope will soon be swallowed up in sight and enjoyment. In heaven love shall be perfected, and every alloy of envy, selfishness, prejudice, or aversion removed.

That apparent love which does not spring from faith, and is not accompanied by repentance, humility, hope, patience, good works, and other holy dispositions, is a counterfeit, and so is the faith that does not produce works by love, and the hope that does not purify the heart. It is not necessary to pause to point out that such principles must, wherever they vigorously exist, be the source of great and high thoughts, purposes, affections, powers and enjoyment. This is obvious to all. The great question we should all ask ourselves is, "Does this magnifying principle exist and operate and abide in us?" It is a point of serious and most

important inquiry; for if the goodness of God is expressed in His gracious purpose to magnify us by the instrumentality of the gospel, and we are unexalted and unrenewed, His kindness has hitherto been frustrated by our own obstinacy and resistance. Are we, then, who now hear this declaration, "That God has magnified man, and set His heart upon him," in the midst of a religious system where all is magnificence of purpose, mean and groveling still? Is our spirit dark amidst the splendor? Dead, though often the voice of the Son of God has invited us to live? Slaves, when we are called to be sons? Earthly in our affections when the spiritual blessings in heavenly places in Christ Jesus are arranged and displayed to excite desire and effort? "What part and lot have we in this matter?" Are we worldlings, with a Christian name; miserable, self-deceived, taking words for things and saying unto Christ, "Lord, Lord," without one operative principle of abiding faith, hope, love, or obedience?

I declare unto you that God is a God of love, that the chief corner-stone of Christ's gospel is love, that the great atonement of Christ was a manifestation of His love for us, and that our love for Him is best shown by obedience to His laws and commandments, the greatest of which is that we love one another. The Latter-day Saints have an important part in this great crisis. We must show to the world that this fundamental principle is a live and active part of the restored gospel of Christ, and operative in those who have embraced the gospel and ordered their lives by the requirements of same. We must diligently cultivate it, that our light shall shine so brilliantly that men of many nations seeing the beacon light of love, shall be attracted to the glorious gospel of Christ, desiring to make religion their concern in life to the salvation of their souls, and by obedience to the laws and requirements of the gospel earn their exaltation in that bright and holy city, where we shall dwell in sweet communion, for our Ruler, God, is love.

Birmingham. JOHN A. MAYNES.

"THERE is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood, obeyed, and practiced by rulers and people alike. It is being preached in spirit to all nations, kindreds, tongues, and peoples of the world by the Latter-day Saints, and the day is not far distant when its message of salvation shall sink deep into the hearts of the common people, who, in sincerity and earnestness, when the time comes, will not only surely register their judgment against a false Christianity, but against war and the makers of war as crimes against the human race."—JOSEPH F. SMITH, in the *Improvement Era*.

MINUTES OF NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held at Victoria Hall, South Shields, on Sunday, October 4th, 1914. There were present: President Hyrum M. Smith of the European mission; Elder Edward C. Rawson of the Sheffield conference; Elders C. Le Roy Madsen and A. Hulme Nebeker of the Liverpool conference, who are at present laboring at Keswick, in the Newcastle conference; President Marion Knight and all the elders laboring in the Newcastle conference.

Morning session commenced at 10:30. After opening songs, and prayer by Elder Earl C. Morgan, the sacrament was administered by Elders Gerald Cazier and Walter Scott. The sacramental hymn was sung, "Behold the great Redeemer die." Concert recitation, St. Mark 10: 13-16, in which many of the children took part.

President Marion Knight welcomed all present and expressed the hope that all would receive some good by attending. If, he said, we attend meetings to be benefited, we will receive some good; if we attend to find fault, the result will be different. The man who looks for evil finds it; the man who looks for good will also find what he looks for.

Elder C. Earl Bramwell was the next speaker. We, as children of God, he said, have come to this world to prepare ourselves for something greater hereafter. By overcoming our weaknesses here on earth we advance toward perfection, and show our God that we have sufficient faith in Him to do His will and keep His commandments.

A solo, "Lead, kindly light," was rendered by Sister Polly Foster.

President Hyrum M. Smith then addressed the congregation. He said he was pleased to see so many children able to repeat the concert recitation, Mark 10: 13-16; this was the teaching of the Savior. Fathers and mothers would be held responsible for their children if they failed to teach them the gospel of Christ, which would save their souls. The Latter-day Saints are a blessed people by having received the light of truth in this age of the world, among so many ideas and doctrines of men which exist in the world at the present time. Belief on Christ will save no man unless it leads him to do His will, and turn from all sinful practices. Men should prove their belief in Christ by their good works. The Lord has required nothing of man that he cannot accomplish, nor commanded him to do anything that is not good for him. The Latter-day Saints above all people should live good, pure lives: their professions are greater, and their practices should be strictly in accord with what they profess.

The afternoon session commenced at 2: 30. After the opening exercises, the names of the Church authorities were presented by

Elder James M. Adamson, and all were unanimously sustained. A statistical and labor report for the past six months was also given.

Elder Victor E. Israelsen was the first speaker. He said faith in God sufficient to lead to good works is required for us to please Him. "Faith without works is dead." Christ is the author of salvation to those only who obey Him. The greatest gift of God to man is that of eternal life. All will be resurrected, some to eternal life and some to damnation.

A vocal trio was rendered by Elder Walter Scott, Sisters Lily Withers and Polly Foster.

Elder J. Clarence Lindsay, in his remarks, said the gospel had not been on the earth in its fullness as taught by the holy scriptures since Christ's time. John warned the people to beware lest the gospel be taken from them. And it was predicted that a turning away from the truth would come. As a turning away from the truth was predicted, a restoration of the truth was also spoken of by the ancient prophets (Rev. 14: 6-7).

A solo, "Beyond the gates of Paradise," was sung by Sister Lizzie Ridge.

President Hyrum M. Smith was the next speaker. He related some of his experiences as a missionary in South Shields, about eighteen years ago, and bore a strong testimony to the truth of the gospel as restored in these latter days. Many people, he said, have become friendly to the Latter-day Saints, almost against their own will, because of the overwhelming evidence produced by them, substantiating the claims made. Many have been led away by falsehoods and misrepresentations made by those in whom all confidence was placed. This was the case at Christ's time. Those who came teaching the doctrines of men realized that their teachings would not compare with those of the Savior. Therefore, persecution was the result, as the so-called religionists feared they would lose their followers. There are many people in the world who refuse to compare their religion with the "Mormon" doctrines; but instead of the true reason being given, falsehoods are published by enemies of the truth and sent abroad, warning all people to beware of the "Mormons." Wherever there is a true prophet, there is a false one to oppose. The world has been striving since the organization of the "Mormon" Church to prove it and the teachings false; but all efforts have proved futile. Men will some day wake up to the fact that the message of the "Mormon" elder is nothing but the gospel of Jesus Christ.

At the close of the service prayer was offered by Elder John G. Hancock.

The evening session commenced at 6: 30. Elder A. Hulme Nebeker addressed the congregation. "Mormonism," he said, strengthens our faith in Christ that He was crucified and resurrected. Christ is the way. Could we but know that we would live again, how different a life we would live! The appearance of

resurrected personages to man on earth should strengthen us in this belief. We shall be held responsible for our actions to a God of body, parts and passions.

A duet, "Sweet hour of prayer," was sung by Sisters Lily Andrews and Polly Silverton.

Elder James E. Hope spoke concerning the agreement of the Book of Mormon and the Bible teachings. These two books, he said, tell us of the origin of the American Indian. There are many Bible prophecies which speak of a record which was to come forth. Christ said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (John 10: 16). And Christ, appearing to the Nephites, told them that it was they of whom He spake: "Other sheep I have."

Sister Polly Foster sang a solo, "Calvary."

Elder C. Le Roy Madsen said if people could but take a large view of the plan of salvation, they would be convinced that the Latter-day Saints were engaged in no small work. Men say, "What makes you 'Mormon' people so earnest in your efforts to deliver your message?" This was the case with Christ and His apostles, they suffered every sort of persecution and ridicule for the gospel's sake. Has not the sufferings and persecution of the Latter-day Saints been a parallel?

President Hyrum M. Smith then addressed the congregation. He said he wished all men were members of the Church of Christ in very deed, and not in confession only. We would not have the trouble which exists in the world at present were this the case, for Christ taught "Peace on earth, good will toward men." The time will come when every knee shall bend, and all confess that Jesus is the Christ. It is far better to live with the few in righteousness than the multitudes in their wickedness. The gospel is so broad that it includes every child of God. Children who die without baptism will go back to God who gave it, despite the ideas and teachings of men. The gospel from the beginning was designed to save men. Those who do not repent of their sins cannot inherit the kingdom of God.

Closing prayer was offered by Elder Gerald Cazier.

On Saturday, October 3rd, 1914, a spirited Priesthood meeting was held, in which the elders received some very valuable instructions from President Hyrum M. Smith. The reports were given by the elders, and all were feeling well in their labors.

JAMES M. ADAMSON, Clerk of Conference.

DARK clouds sometimes shut out the blue empyrean vault of heaven from our view, yet the sun still shines beyond; so with our lives, the dark clouds of misfortune and sorrow may darken our path, yet * * * there still exists for us the everlasting light of immortality.—JAMES ELLIS in the *Christian Work and Evangelist.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 15, 1914.

EDITORIAL.

A MESSAGE OF PEACE.

THE Latter-day Saints bring to the world a message of peace. In a revelation given through the Prophet Joseph at Kirtland, in 1833, the Lord said: "Renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;" and in 1834, under the peculiar circumstances then prevailing, the injunction was given: "Lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth." The Latter-day Saints are the standard-bearers of the Prince of Peace, and there is, perhaps, no better time than the present in which to lift that standard high.

It is true, a world war is now being waged on the European Continent which in proportions surpasses anything history has ever recorded. There is war on land and sea, in the air and under the surface of the sea. The Latter-day Saints cannot but be loyal to the respective governments under which they live. That is one of their duties as members of the Church. Loyalty is part of their religion. And if any are called upon to take an active part in this tremendous conflict, they will respond willingly as subjects loyal and true, as many have already done. This was emphasized by President Joseph F. Smith when, in an address at Cardston, Canada, last August, he said: "It is the duty of all Latter-day Saints to be loyal to the country in which they reside, and if exigencies should arise in Canada, as they have arisen in England, our blessed motherland, the Latter-day Saints are prepared to do their part. If you here are called to the defense of your country we want you to be loyal. Ours is a blessed country, and we will defend it with our lives if necessary. We do not want war and bloodshed; but if they come, and your services are required, be loyal and help to defend your country." This is the sentiment of the Latter-day Saints. But although war has been poured out upon the great nations of Europe, as from the vials of wrath of the Apocalypse, the fact remains that there is no more appropriate time for preaching the doctrine of peace than the present.

The reason for this is plain. For years the advocates of continental militarism have told us that peace must be secured at any cost, and that there is no other guarantee of peace than immense armies and navies. And on that supposition nations have been driven to the verge of ruin, to secure peace. They have built

ships and doubled their battalions, though millions of their children have been starving and shivering in rags.

This argument is now being all shot to pieces. It is being demonstrated that big armies and navies do not make for peace. They make for war. This has long been clear to every thoughtful observer. Everyone who understands human nature knows that good will is not promoted by multiplying weapons of destruction, or by sowing the seeds of jealousy and hatred. But the majority of men have accepted the fallacy of continental militarism that armies and navies are peace agencies. All the world knows better now. It knows that if peace is to be secured for the permanent benefit of mankind, a new policy with regard to the settlement of international differences must be adopted. The time is, therefore, as we have said, most favorable for the proclamation of the message of peace.

The dominant churches, we are sorry to say, are not entirely without responsibility for the conditions which made this awful combat possible. Our Lord taught His followers to conquer the world by love, benevolence, righteousness, truth and self-sacrifice, and for centuries these were the forces which overthrew the idols and laid the foundations of a new and higher civilization. But the day came when the church made an alliance with the world. It placed its reliance on physical force, the sword of the state. Then it lost its power, and the old pagan principles were triumphant under new forms. The world has been steeped in blood as a consequence of the failure of the church to remain faithful to the teachings of the Master.

But wars will cease. The time will come when the nations, recognizing the limitations of human government, will turn to "the mountain of the Lord," to "the house of the God of Jacob," to learn "his ways.' Then the Lord will be the judge, the arbitrator, among nations; and, as a consequence, they shall "beat their swords into plowshares, and their spears into pruninghooks." That is to say, they shall turn their implements of war into agricultural and horticultural tools. They shall spend the money and energy now paid for armies, navies, forts, and military schools, on the production of food and other necessaries of life, and there will be such an abundance that "they shall sit every man under his vine and fig tree." Everybody shall be the owner of his own little home, and "none shall make them afraid" (compare Isaiah 2: 1-5, and Micah 4: 1-7).

This is the time to which we look forward as the result of the proclamation of the gospel of peace throughout the world. There is no other means by which this higher civilization can be reached. But it will come. In the hands of Providence even the present war, with all its heartrending horrors, will serve to hasten the coming of the day of millennial peace of which the prophets of old spoke and which the saints of God to-day proclaim.

J. M. S.

A QUESTION OF EVIDENCE.

OUR friends in other Christian organizations generally criticize the Latter-day Saints very severely because they accept the Book of Mormon and other writings, as well as the Bible, as the word of God. They hold that the books known as the Bible contain all the communications our heavenly Father ever gave His children, or ever intended to give them, and that to believe otherwise is rank heresy. They seem to be entirely oblivious of the fact that the collection of sacred, or inspired, books has been added to from time to time, and that the new writings have always met with more or less antagonism. They do not consider that if the Book of Mormon is received with incredulity and rejected by many, this is only what happened to most of the books which are now accepted by a majority of Christians as the word of God.

Let us refer, briefly, to a few well known facts.

From the first the book containing the Law, given through Moses, was deposited in the Sanctuary and kept there together with the ark of the covenant. Copies of it with commentaries were, no doubt, distributed among the people and read in their congregations. This book alone, as far as we know, was the scripture accepted by the Israelites for some time.

During the period from Joshua to David some historical books were also deposited in the Sanctuary. Solomon transferred this library from the Tabernacle to the Temple, and added to it his own writings. After Solomon a succession of prophets arose, many of whom contributed their literary productions to the Temple collection. Then the Temple was destroyed and the manuscripts were scattered. Daniel, in Babylon, however, had a copy of the Law and of some of the Prophets.

When some of the exiles returned to Palestine, Ezra collected the sacred manuscripts, or as many as he could find, and Simon the Just added to this collection the books of Ezra, Nehemiah and Malachi. And thus the Old Testament was completed.

But the point we wish to make is this, that although Hebrew writers were moved upon by the Spirit to place on record their historical notes, their songs, their prayers or their prophecies, and although their writings were finally accepted as the word of God, it was a long time before they received general recognition as such, and they were never universally accepted. The Samaritans, a remnant of the Ten Tribes, acknowledge only the five books of Moses as the word of God, and regard all the rest of the Old Testament very much in the same light that our Christian friends view the Book of Mormon.

That the books of the New Testament are totally rejected by the Jews, as far as they claim to be inspired, is well known; also, that seven of those books—the Epistle to the Hebrews, James, II. Peter, II. and III. John, Jude, and Revelation—were not generally

received by the Christians until the end of the fourth century. They were accepted only after a controversy which lasted four hundred years.

It is evident, therefore, that the attitude of our Christian friends with regard to the Book of Mormon is but a repetition of history. It is the attitude of skeptics in all ages whenever the Lord, in His infinite mercy, has been pleased to offer to His children more light, more knowledge, and a more perfect understanding of the plan of salvation.

But the Book of Mormon will be vindicated as have been other disputed sacred writings. The question is one of evidence, and that offered for the authenticity of the record brought to light in these latter days is irrefutable. We have witnesses to the fact that the original plates were delivered to the Prophet Joseph through a heavenly messenger. The book itself is in full harmony with former revelations. It is corroborated by archæological discoveries. It was needed in our day of "higher criticism" and infidelity as a "new witness for God." And, finally, its truth was attested by the seal of the blood of the martyrs who gave their lives at Carthage as their last testimony to the world.

There is no stronger evidence for any of the books of the Bible.

J. M. S.

RELIEF SOCIETY MEETINGS.

We are pleased to be able to state, from numerous letters received by Sister Ida B. Smith, that great interest is being manifested by the officers and members of the Relief Society in Great Britain in the work for the soldiers, which she suggested a short time ago through the *Star*. Everywhere the work is being taken up eagerly, and we have no doubt that the results will be satisfactory in every respect.

And now it is further suggested that when the sisters meet in their respective branches of the Relief Society to engage in this work for the soldiers, they do not forget to make the occasion one of improvement, edification and instruction to themselves, as well as one of usefulness to others. An interesting program should always be arranged. This would not interfere with the work. The sisters might invite one of the elders to address them for a few minutes, or one of the sisters, if no elder is present. They might have some singing and music, and a recitation or two. Or, they might select a good reader to read from "A Hundred Years of Mormonism," or some other good book. And the meetings should always open and close with singing and prayer. Thus a good spirit would prevail, and the blessings of the Almighty would surely accompany the efforts of the sisters in behalf of the men who at this critical time have offered themselves as sacrifices on the altar of their country.

Here in Liverpool this rule has been adopted, and the sisters are

unanimous in their testimony to the beautiful spirit that prevails in their meetings. Idle talk and gossip has no legitimate place in Relief Society gatherings. They should be made the occasion of faith-promoting and edifying addresses and conversations, for only such are in harmony with the beautiful object the Prophet had in view when he organized the Relief Society.

J. M. S.

WHY THE GOSPEL WILL TRIUMPH.

At the present time there are more than two hundred traveling elders of the Church of Jesus Christ of Latter-day Saints in Great Britain. These elders, for the greater part, are young men, very few of whom have received an extensive training. There is a certain ruggedness about them which proclaims them to be sons of the great American West. The hands of the greater number of them bear testimony of hard work, for these men have come from the farms, and from the work-shops of Utah, Idaho, Colorado, and Canada. Upon seeing them first, the casual observer would declare that they were hardly the kind of men who grace pulpits and who sway multitudes by the power of eloquence. And yet, dear friend, what is more eloquent than truth, what more fascinating than sincerity and simplicity? The personal equation is a great factor in the art of eloquence. A Latter-day Saint elder bears the marks of manhood. He is terribly in earnest in what he says.

Let us stop and listen to the young man who is preaching on yonder street corner. He is a Latter-day Saint—a "Mormon." Is there not something unique about this young preacher? His tone of authority, his vigorous, straight-forward speech is coupled with the deepest humility. The "ifs" and the "ands" of the case are entirely eliminated. The speaker makes no speculations and offers no apologies, but proves his doctrines by its Author, declaring, "Thus saith the Lord!" It is apparent that he believes what he preaches. What he lacks in training, he makes up in sincerity. He feels strong because he is not alone. Even now he is relying on God for inspiration and strength. And what honest investigator who hears can doubt that God does inspire him?

The doctrine he preaches is plain. Yes, very plain, and simple, and strong, and reasonable. Above all, it is Scriptural. It embodies an abiding faith in an all-powerful, all-wise God, the eternal Father of all flesh, who is merciful and just, and in Jesus Christ, His Son, who created the earth, and who gave Himself as a propitiation for the sins of the world. It requires repentance from sin, turning away from evil, and the performance of good works; also water baptism is required, a burial in the similitude of Christ's burial, and coming forth in newness of life, with sins

forgiven. Then comes the baptism of the Spirit, the reception of the Holy Ghost by the imposition of hands. This Holy Ghost increases the understanding, enlarges the spirit, and guides the recipient into all truth if he obeys its promptings. These are but the initial steps into the kingdom of Christ. The speaker exhorts men to honesty, chastity, benevolence, and temperance. Everything that is designed to increase the meaning of life, to upbuild the moral, social, intellectual and physical well-being of men and women, is a part of his doctrine. He preaches because he has been called to preach, and hence speaks as God's oracle. The sordid practice of making religion a business, of commercializing Christianity, is unknown in his Church.

These are potent facts. The great reason why "Mormonism" is going to grow in Great Britain and in all of the world is because it is the work of the Lord. A secondary reason is that the bearers of the gospel message are what I have described. They are God's humble servants. But if they were unworthy, the Lord would cast them off and raise up other servants to take their places, because He has set His hand to build up His kingdom on earth, preparatory to His coming. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14: 27).

The success of the Church of Jesus Christ means the overthrow of the intricate system of error, tradition, and empty forms that have crept into the churches and chapels of the world. Upon the shoulders of the "Mormon" elders, with the help of the Lord, rest this tremendous task. Opposed to this handful of young men is a host of sectarian ministers, the traditional defenders of the faith and shepherds of the people, university men, who are supported by the wealth of the nation, patronized by the great, and sustained by the laws; men whose position gives prestige because tradition and custom are wont to cast a halo upon it. Secure in this position, these ministers, some of them good men and sincere, but many of them narrow-minded and bigoted, actively prosecute a campaign of slander and misrepresentation against the "Mormon" elder, joining forces with the lowest strata of society to attain their ends, as the Jews at Thessalonica "took unto them certain lewd fellows of the baser sort" to persecute the Apostle Paul.

Will they be successful in their efforts to stop the spread of the gospel? No, for they cannot contend against God. They may reject the counsel of God, against themselves, but the day will come when public opinion, as opposed to every principle of truth, will not be sufficient to keep the good people of this country and other countries, from enlisting in the army of Christ.

The inauguration of "Mormonism" means the restoration of true Christian worship in all its simplicity and vigor. It means that from the pulpits we are going to have good, solid, old-fashioned

gospel sermons, taken from the writings of St. Paul and from other inspired sources. The sectarians are losing ground because they are giving out very little of the gospel. Talks upon the philosophy of Plato may be good; moral lessons learned from Carlyle, Emerson, Macawley and Shakespeare are also good; but they cannot take the place of the gospel. Why go to these sources and neglect the word of the prophets of God? We want the waters of life as they issue from the fountain. We do not want them after they have been colored by opinions and robbed of their purity by forced and unnatural interpretations. We do not want the beauty of the Bible explained away by spiritualizing, and the intelligent people of this country do not, either. Many ministers complain that people no longer desire Scriptural sermons; that they are turning from the churches to the theatre. It is no great wonder. Merely a superficial examination shows that the fault is with the churches, and not with the people.

The failure of the churches of the world to satisfy the craving for divine truth is significant. It prepares the way for the ushering in of the gospel of Christ, which reveals these truths. Sectarianism is weak and insipid, "Mormonism" is strong and vital; sectarianism cannot maintain its interpretation of the Bible, in the light of known truths; "Mormonism" can. The enlightened people of this age demand a religion that is reasonable and natural. "Mormonism" is pre-eminently so, because it upholds the revealed word of God, who understands the mysteries of natural phenomena, and reveals them to man. Such revelation is the only thing that keeps the gospel uncorrupted. The Bible is the strongest link between God and man. We never weary of it, if we understand it. Science has driven some ministers from their false position, and they are, so to speak, deserting their guns. Hence they are losing their hold upon intelligent minds. On the other hand, every new truth discovered confirms the position taken by the Latter-day Saints. The atmosphere is clearing, and truth is being spread. "Mormonism" is conquering because the men who are engaged in its propagation know that it must conquer. They "stand at Armageddon, and battle for the Lord."

Sheffield. ERNEST E. GREENWOOD.

IT has pleased the Lord to call the members of His Church, in all ages, saints; not because they are perfect, but because it is their destiny to become perfect, even as the Father in heaven is perfect. As a sculptor sees in the rough block of marble the beautiful statue he is about to carve, so the Lord sees in His children, notwithstanding their present imperfections, the glorious state to which they will attain under His care, and which is their ultimate destiny.

"MORMONISM" IN THE SWEDISH PARLIAMENT.

ACCORDING to a report in the *Nordstjernan*, the Swedish parliament has recently discussed the "Mormon" question very thoroughly, on a motion by one of the members to expel the foreign missionaries of the Church. One of the speakers, Hon. Mr. Tengdahl, in a masterly speech, defended the Latter-day Saints, and in the course of his argument produced statistics and facts which proved that he had given a great deal of thought to the subject. We do not wonder at the position taken by Mr. Tengdahl. All who study "Mormonism" with a mind free from prejudices, will be impressed with its grand truths, even if they do not join the Church. Not long ago a highly educated gentleman in New York, after several conversations with one of the elders, expressed himself to this effect: "I used to think that 'Mormonism' was a question of so small range that it could be grasped between my two hands; now I seem to be standing at the center of it, and, looking in every direction, I exclaim, 'O Lord! where is the circumference?' As I now see it 'Mormonism' reaches into every phase of life and beyond, into eternity." It is only ignorance and prejudice that can see no truth, no good, in "Mormonism."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 15a Wicklow Street, Dublin (Irish conference), on October 7th, 1914, when two members were added to the Church of Jesus Christ of Latter-day Saints. Elder William R. Goates officiated.

On October 8th, 1914, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), when five souls were added to the fold of Christ. Elders Harold J. Bishop and William G. Hoggan, Jr., officiated.

Releases and Departures.—Elder Georgius Y. Cannon, of the Swiss and German mission, has been honorably released and sailed for home October 7th, 1914, per s.s. *Baltic*. The following named missionaries have been honorably released and sailed for New York, October 10th, 1914, per s.s. *Mauretania*: From the British mission—James I. May, Floyd S. Leaver. From the Netherlands—William R. Parker, Roy P. Christensen, Joseph A. Burrows, Jesse V. Parker. From the Scandinavian mission—Abel M. Paulsen. From the Swiss and German mission—Otto Burgi, Thomas R. Rees. On October 11th, 1914, per s.s. *Pretorian*, the following named honorably released missionaries sailed for home: From the British mission—Thomas W. Brookbank. From the Netherlands—William M. Richardson, William S. Hill, James N. Lamph, Frank L. Beatie, Gosse Slot. From the Scandinavian mission—Torval Hemmeret, Hans N. Hansen, Paul C. Petersen, C. P. Chris-

tensen, Denmark Jensen, Lydia Jensen. From the French mission—Herbert E. Allen. A company of eleven emigrants, in charge of Elder Denmark Jensen, took passage on the same ship.

Transfers.—A number of elders who have been laboring in the various missions on the Continent have been transferred to the United States, and sailed per s.s. *Baltic*, October 7th, 1914, to continue their work in missions there, as follows: To the Southern States—Walter H. Hadlock, Henry M. Grether, Jesse Fielding Hales, Joseph J. Fullenbach, Raymond W. Miles, Spencer Heiner, Wesley W. Anderson. On October 10th, 1914, per s.s. *Mauretania*: To the Eastern States—Andrew C. Smith, Frank J. Stevens, John H. Burningham, Lyles W. Larkin, Barr N. Smith, David H. Eccles, J. W. Nixon, Jr., Heber S. Nelson, Glen H. McEwan, A. Freebairn, Jr. To the Northern States—Melvin M. Leishman, Wayne M. Atwood, Grant M. Romney, Daniel M. Marble, R. Dewey McKell, Erwin D. Bailey, J. Leonard Love, Grover C. Jensen, Martin G. Hansen, L. Calder Smith, E. M. Christensen, W. J. Eccles. To the Central States—Charles S. Gardiner. To the Southern States—Harold T. Nokes, A. Virgil Tollestrup, Arias G. Belnap, Boyd C. Lindsay, Curtis B. Hawley. On October 11th, 1914, per s.s. *Pretorian*: To the Eastern States—Frank S. Emery, Charles O. Jackson, Marshall H. Flake, Ernest E. Jensen, David Olsen, Willard R. Jensen, James Larsen, Jr., James Jensen, Ernest E. Nielsen, Chris Petersen, Jr., Leland L. Van Orden, Carlyle Chaffin, John E. Felt, Joseph W. Nikolaus. To the Northern States—John H. Cottam, W. Le Roy Mahoney, Evan L. Aiken, Willard G. McMullin, Mason Gardner, Frank W. Wayman, William R. Stocker, Melvin Olsen, Andrew Jensen, Chris W. Anderson, Cornelius Petersen, Daniel C. Jensen, Christian M. Sorensen, Levi J. Anderson, Ernst Ernstsen. To the Central States—Charles H. Lloyd.

DIED.

LOVELL.—At Warwick Cottage, Parkstone, Dorsetshire, August 27th, 1914, Martha Lovell, aged 88 years. Deceased was a faithful Latter-day Saint.

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